Acatholic Paper For Che Catholic Bome Co Salt Lake Des Pro Des, Pro Patria - (For todand Country)

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Colorado Catholic, Eighteenth Year.

Work of the Young Men's Institute.

Archbishop Elder Tells Them How Best They May Advance Their Motto, "Pro Deo, Pro Patria."

As your supreme spiritual director,

As your supreme spiritual director, it behoves me, at the close of the year, to address you a few words of counsel and encouragement.

The motto inscribed on the banner of the Young Men's Institute, "For God and for Country," indicates the two-fold work of your organization—work that constitutes your proudest boast and estitles you to the gratitude of the Church and of society. Unlike the foolish man who built his house upon the sand, you have laid the foundation of your institute upon the rock of ages—God Himself, without whose assistance they who build the house build but in vain. Recognizing that to Him alone belong the first fruits of whatever is good in man—be it body, will or intellect—you proudly, yet humbly, proclaim that obedience to Him and to His holy law is the principle neurest and dearest to the heart of every member of the Young Men's institute. On the other hand as Cath—

waller we see capital and labor are whatever is good in mann-be it body, will or intellect—you proudly, yet humbly, proclaim that obedience to Him and to His holy law is the principle nearest and desarest to the heart of every member of the Young Men's Institute. On the other hand, as Cathellics, you know that she cause of God and the cause of the Church are identical. In the Church you recognize the living organ and mouthriece of God. To be failhful to God, and the Church in the Church are identical. In the Church you recognize the living organ and mouthriece of God. To be failhful to God, and the Church in the cryling needs of dod and the Church in the cryling needs of dod and the God, and the church in the cryling needs of dod and the God, and the church in the cryling needs of dod and the God, and the church in the cryling needs of God and the God, and the church in the cryling needs of God and of Hig Church in the cryling needs of God and the High Church in the cryling needs of God and the High Church in the cryling needs of God and the High Church in the cryling needs of God and the High Church in the cryling needs of God and the High Church in the cryling needs of God and the High Church in the crylin

Words of warm commendation, of be, not merely good Catholics, but fatherly good counsel and encouragement were those addressed to the members of the Young Men's Institute by Archbishop Elder, who is the supreme chaplain of the order, in a circular sent to all the members. The archbishop said:

Words of warm commendation, of be, not merely good Catholics, but illustrates two almost to together, because you are conscious that one is the effect of the other. To be a good Catholic means to all the members are ply an impossibility. To be a good the plant of the property of the other to be a good citizen, and in the suppose that one is the effect of the other. To be a good the property of the other to be a good catholic means to be a good Catholic means to respect authority and to uphold its hands in all lawful measures, since to obey authority. measures, since to obey authority means to obey God Himself, in whom

History Distorted in Bigoted Text Books



TSI AN. EMPRESS DOWAGER OF CHINA.

The entry to Pekin of the Empress Dowager, the prisoner-Emperor, and the court after an absence which dates from their flight before the approach of the foreign troops in August, 1900, took place on Tuesday with a great prageant. Preparatons were made on a large scale for the event, and foreigners were requested to memain within

Return of the Chinese Court to the Holy City

Pekin, Jan 7.—The re-entrance of the American garrison and the Chinese emperor into Pekin today was the most remarkable episode in BOWS TO THE FOREIGNERS.

BOWS TO THE FOREIGNERS. the annals of the dynasty, save the flight of the Chinese court when Pekin

The spectacular phases of the return of the court exceeded expectations. The cortege was a sort of glorified lord mayor's show, and was a bewildering

light of all Chinese customs. The horseshoe wall forming the ancient gate was crowded with Europeans, diplomats, army officers, missionaries, ladies, photographers and correspond-

HOMAGE TO GOD OF WAR.

When the emperor and downger em-press arrived at the temple the pro-cession halted, and their majestles alighted from their chairs, which were alighted from their chairs, which were covered with imperial yellow silk and lined with sables. The emperor proceeded to the temple of the god of wag, on the west side of the plaza, with hundreds of foreigners peering down only forty feet above him, and dozens of cameras were focused upon the "Son of Heaven."

When he returned his chair was borne through the gate. Then the chair of the dowager empress was brought to the doorway of the temple of the Goddess of Mercy on the east side of the plaza, and the dowager empress appeared.

BOWS TO THE FOREIGNERS. The downger empress saw the for-eigners and bowed low. She advanced a few stops and bowed again in ac-knowledgement of the salutations of the foreigners. She returned to her

mayor's show, and was a bewildering barbaric exhibition of Oriental tinseled spiendor.

Its chief significance was the complete effacement of the traditional defication of Chinese royalty. The foreigners were given greater facilities of witnessing the ceremonial than would have been afforded them at most European courts.

The scene at the Chien gate when the emperor and the dowager empress chief rafe journey was nothing less than revolutionary when viewed in the light of all Chinese customs. The horseshoe wall forming the ancient

The expression of the dowager em-The expression of the downger emprers seemed almost appealing as she faced those who had humbled her and brought her down from her former arrogance, and this confirmed the impression that she is returning to Pekin with anxiety for her safety.

The streets from the Machiapo station to the gateway of the forbidden city, a distance of four miles, were swept and garnished early this morning. The great plaza between the Temples of Heaven and Agriculture were sprinkled with yellow sand. The soldiers and police formed a close cordon along both sides of this entire distance.

While their linking the route of the procession knell down, holding their guns at present arms, and the bugiers sounded their instruments continuously. Although the streets were kent empty, though the streets were kent empty, the soldiers linking the route of the procession kent down, holding their guns at present arms, and the bugiers sounded their instruments continuously. Although the streets were kent empty, though the streets were kent empty, though the streets were kent empty, the streets were kent empty. The soldiers of this extent and the streets were kent empty, and the bugiers of the streets were kent empty, and the bugiers of the streets were kent empty, and the bugiers of the streets were kent empty, and the bugiers of the streets were kent empty, and the streets were kent empty, and the bugiers and the bugiers of the streets were kent empty, and the b STREETS OF FOREIDDEN CITY.

kneeling until his majesty had taken his place in his chair. At the station the dowager empress summoned Traffe Manager Folley and Superintendent Moffatt of the railroad, the latter having driven the engine which drew the smerial train and presented them to

OFFICIALS ON SHAGGY PONIES.

The imperial cavalcade then moved off at a swift trot, the Chinese cavalry in the lead. Then followed the great body of officials riding shargy Mongollan ponies, the Manchu bannermen the umbrella bearers, the spearmen General Yuan Shi Kai in his newly bestowed yelow jacket, and the emperor, with white bearers carrying his peror, with white bearers currying his chair, and a guard of infantrymen muching on either side. Then came the empress downger, with an equally conspicuous entourage. The latter was followed by the boxer chief and prime minister. Jung Lu, in a yellow chair. The downger empress, Prince Chun and the lesser officials were carried in yellow and green chairs.

while their majesties passed, the sol-diers lining the route of the procession knelt down, holding their guns at pre-zent arms, and the buglers sounded

dozens of cameras were focused upon the "Son of Heaven."

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Amid a great scuffling of attendants she proceeded into the temple on the arms of two officials, followed by a company of Buddhist priests bearing offerings. The specializers then heard the temple bell. After an interval of five minutes the dowager empress rappeared. Directly overhead were the Gorman minister. Dr. Mumm von Schwarzenstein; the secretaries of the Gorman legation, the officers and laborators then heard the temple bell. After an interval of five minutes the dowager empress rappeared. Directly overhead were the Gorman minister. Dr. Mumm von Schwarzenstein; the secretaries of the Gorman legation, the officers and laborators then heard the temple of the first to exclude them from with the companies of the spectation of the spectation of twenty-two cars, were precised the spectation of twenty-two cars, were precised to train the spectation. The majority of the companies of twenty-two cars, were precised to train the carraince to the palane. The British survives of twenty-two cars, were precised to train a cars, were increased this spectation. The majority of the demperor's cars had been decorated with emperor's cars had been decorated with emperor's cars had been decorated with emperor's cars had been decorated british. American from the parage from the spectation of the carraince to the palanes. The softiers of the callers of the denselves on the spectation of the carraince to the palanes. The softiers of the palanes. The softiers of the carraince to the

Church and the Papacy.

A Spiritual Head Always Admitted and Needed to Preserve Unity of Faith.

tude of power, and that bishops, kings and people acknowledged his spiritual jurisdiction up to the time of the Reormation, it now only remains to show that the government of the Church in the past and present are identical, that is, that the Pope was universally recognized as the supreme pastor, from whom all bishops received jurisdic-

No student of ecclesiastical history, n the last century, made a deeper study of that subject than Dr. Dollin-ter. By critica he is admitted to have ger. By critica ne is authorized made a more profound study of ecclesger. By critica he is admitted to have made a more profound study of ecclessiastical history than most historians, whilst by authors hostille to the Church he has been often quoted, especially since his apostasy, during the vatigan council. Apropos to the subject of the government of the early Church, Dr. Dollinger, in a work entitled "The First Age of Christianity and the Church," referring to the divine origin of the Primacy, wrote: "Christ gave to Peter four closely allied promises of future power and press mence in the Church: (1) He should be the rock whereon Christ should build it; (2) the Church built on him should never fall; (3) Christ would give him the keys of His kingdom or Church; (4) what he hound or loosed in heaven." This same writer, in his Church history, wrote: "That the decrees of synods concerning failth obtained their full force and au-"That the decrees of synods concerning faith obtained their full force and authority only by being received and confirmed by the Pope, was publicly acknowledged in the fourth century."

In his history he states that: "The Fifth General Council held in 381, which was a council of only Oriental bishops, acquired of an Ecumenical Council by the subsequent acceptance and confirmation of the Pope, St. Augustine declaring after the two African synods had been confirmed by the Pontiff. "Rome has spoken the case is finished." So again the Council of Ephesus, in forming its fudgment against Nestorius, said that it did so following the canons and epistle of the Pope. The same council also ratified, without any further examination, the Paoal condemnation of Pelaglanism. At Chaicedon the council, in drawing up its dictum on the point of the controversy, did not appeal to the synod which had been held at Constantinople, under Finavian, but only to the decree of the Pontiff. In the judgment upon Estyches, Cecropius, Bishop of Sebaste, declared in the name of his brethren that the Bishop of Rome had sent to them a formulary, and that they all followed him and subscribed to his epistis. The Sixth General Council in like manner declared that it adhered to the dogmatile epistie of Pope Agatho, and by it condemned the heresy." dogmatic epistic of Pope Agatho, and by it condemned the heresy."

lengthy quotation shows that Dr. Dollinger, now a favorite author order." Gidas, the historian and Venwith writers who are hostile to me catholic Church, was convinced that the government of the Church was the first century, willist St. Iremens Papal, and was so recognized. Commenting on his own words just quoted. Church has one and the same faith he wrote: "It was acknowledged to be the prerogative of the first see in of faith supposes one governing head, the Christian world that the Blahop of Rome could be judged by no man, next in all doctrines of faith and mortic was a thing unheard of that the head of the Church should be placed is an impossibility. Its claim and extend the property before his own nubbers.

Whatever may be the opinion formed

Written for The Intermountain Catholic) of the German doctor and his historical
Having established the fact that the
Count of the early Christian church,
Cope claimed and exercised the plentigustine did the Paps exercise any jurisdiction over Britain. That there were Catholics in England before Augustine Roman towns were built. Roman Christians were in the army and filled important positions in the department of the state, and this before Pope Eintherius went missionaries to English in the second convery. These research

Dr. Doilinger does not rest his case with a mere assertion, but proves it by referring to the early general councils. In his history he states that: "The following significant article: "It can-fifth General Council held in 381, which was a council of only Oriental bishops.

second century, the king requested that "he might be made a Christian by his order." (Hidas, the historian and Venand of the Church should be placed in a majorsibility. Its claim and extended the place is an impossibility. Its claim and extended the communion with the communion with the catholic Church all through her past history. Dishittegration followed whenever a head was vanished.

Whatever may be the opinion formed (To Be Continued.)

John Dillon's Temperance Talk.

celebrated in the Father Mathew Cens (Laughter). tenary Memorial ball, Church street,

The Rev. Father Nicholas, O. S. F. C., president of the association, occupied the chair.

Mr. John Dillon, who was received Mr. John Dillon, who was received with applause, in the course of an eloquent speech, said: Nothing has impound the work of Father Mathew quent speech, said: Nothing has impressed me more in the course of a wide and extended experience of our race than the havoc and ruin that has come to Irishmen through the curse of drink. In Australia and in America over and over again the men whom I in the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by the property of the facts of his life by: over and over again the men whom I fetter Mathew do? I am not here go-have seen come to ruin were amongst the brightest, most gifted, most attrac-tive and the most kindly of our per-ple—men who, owing to the insidious advances of this awful habit, which crept upon them so sliently before they were on their guard, then too late to save themselves had gone down in abadvances of this awful habit, which annals of Christendom of more murcrept upon, them so silently before they were on their guard, then too late to
save themselves, had gone down in absolute despair and ruin, men at the
same time who, if they could have
shaken themselves loose of this appalling curse, would have risen to the
first of a single man. (Applause).
He revolutionized opinion, and not
you methods of violence or war, but by
the indescribable impalpable influence
that comes from the sanctity of a singic human life, and I doubt whether
first ranks in the communities amongst
the result of his labors and apostolate
which their lived (Applause) New I same time who, if they could have shaken themselves loose of this appalling curse, would have risen to the first ranks in the communities amongst which they lived. (Applause). Now, I am not a man who is disposed to exaggerate upon this question of temperance. I have heard the arguments unon this question. Some have said. "Your people can never be a free people until they are a sober nation." I have pointed out to them what is an unquestioned fact, that the Scotch and the treasury of a nation and the greatment of the manufacturers of Manchester, than all the became Popes occupy as much space as the "knapoleon did not, properly speaking of the Rensissance as the "greatest of the Popes, "Gregory I'ul, and more than Gregory I or Innovated HI, the great genuses of the middle ages. This is poor listory, at the second—There is a disposition to be ray on certain Protestant characters, and correspondingly unsparing, to the author's general policy in middly agreement of the Popes, becoming pagan, like the rest of the word, as a many and the memory and the service of the Rensissance of the word, as a realise on to them what as in inquestioned fact, that the Scotland about the Church. The service of the Rensissance of the word, as a realise on the characters, and correspondingly unsparing, the church. This is an important difference, and correspondingly unsparing, the church are served to the real service of the Rensissance of the word, as a state of the Church. The content of the Rensissance of the word, as a state of the Rensissance of the word, as a realise on the characters, and the service of the Rensissance of the word, as a realise on the emission, like the specific deverything the period of the Rensissance of the word, as treatise on the middle about to the word was the state of the Church. This is an important difference, and the state of the Rensissance of the word, as a realise on the Rensissance of the word, as a realise on the church as the state of the Rensissance of the word, as a realise on the church. The state of the Rensissance of the word, as a realise of the Rensissance of the word, as a realise of the Rensissance of the Rensissance in the third ward, Alchin, St. Will that the Scotland about the Rogery Popes is the word was as the state of the Rensissance of the word, as a realise of the Rensissance in the Rogery Popes is the word was as the state of the Rensissance in the Rogery Popes is the word was as the state of the Rensissance in the Rogery Roger

Recently the anniversary comment- derived largely from Australia and othoration of the death of the Very Rev. er countries that one Scotchman could Theobald Mathew, O. S. F. C., was drink three Irishmen under the table.

> Therefore, I speak from personal experfence, and I say that, looking at it from the purely material point of view, that the work of Father Mathew is alive today, not only here in Iroland, but in every quarter of the globe wher-

to an the treasury of a nation and the great-tch and ness of a people than all the manu-vastly facturers of Manchester, than all the

clety has made several attempts to simply takes our breath away, and makes us wonder if the author be same or considers us members of a kinderbigoted text books. Attention has algarten, prody been paid to the fact that trainhis schools for teachers are supplied
with text books on pedigogy, which
not only affront the religious belief and
lastes of Catholic students, but positively outrage the instincts of the
morrest tyre of historical criticism. Of
gurb a class is Painter's "History of
Education." It is a strange fact that
of all the history text books in use in
the public schools there is, so far as we
have been able to ascertain, scarcely
one that represents the Catholic church
is a fait like history of Ireland

It without reservation, and, therefore, submit the following criticisms in case the publishers should in the future put forth a new edition:

First—Papal history receives attention, but of a peculiar kind. Accounts of John XII and Alexander VI are given because they were bad. Might not the author have mentioned a few because they were saintly? Then the same Popes occupy as much space as the "greatest of the Popes," Gregory VII, and more than Gregory I or Innocent III, the great geniuses of the middle ages. This is poor history, at the very least.

because they were saintly? Then, the same Popes occupy as much space as the "greatest of the Popes." Gregory VII, and more than Gregory I or Innocent III, the great geniuses of the middle ages. This is poor listory, at the very least.

Second—There is a disposition to be easy on certain Protestant characters, and correspondingly unsparing towards some Catholics without, however, always making statements openly falme. Thus John Knox is highly unalsed for his religious zeal and patriotism, but not a whisper of his brutal coarseness and intolerance, whereas the Duke of Alva covers the coarseness on intolerance, whereas the Duke of Alva covers the coarseness on intolerance, whereas the Duke of Alva covers the coarseness on intolerance, whereas the Duke of Alva covers the coarseness on intolerance, whereas the Duke of Alva covers the coarseness on the coarseness of the coarseness on the coarseness of the

The International Catholic Truth so- | ion" to his subjects, a statement which

Such talk as that is fit only for the hard been able to ascertain, sourced the same able to ask that is fit only for the shorted able to a same able to ascertain, sourced the same able to a same able to a same able to a same able to a same able to ask that is fit only for the same able to ask that is fit only for the same able to ask that is fit only for the same able to a same above and the same above compared the same above the same above the same above compared the same above the same above compared to the same above the same above the same above compared to the same above the same above the same above compared to the same above the same

Magnus; Reformation period, Dr. Eck, Charles Borromen; modern times, Maitiand, Montalambert, Massillon, Lacordiare, Faber, Dodd, Tierney, Schlegel, Pastor, Jannsens, Virchow, Hurrell Froude, Keneim Digby, Aubrey de Vere, Barontius, Gantu, Baiba Muratori, Secchi, De Rossi, Slivic Pellico, Windthorst, Wilrich Ward, Alenin, St. George, Mivart, Father Harry, who are certainly as important in every way as some others mentioned, such as Schiller, Swinburne, Robertson, Hallam, Wesiey, Palgrave, Montaigue, Haeckei, Guizot and Canon Farrar. But it is Catholic American genius that fares worst. For instance, we read of the southern writers, Harris, Cable and Thomas Nelson Page, but not of Bichard Malcolm Johnston, The omission of the poet, Father Ryan, might

men and women, the book is about as useful as a treatise on chemistry.

To sum up: The book is improved in some important particulars, and the publishers are to be credited with a desire to make amends for some of, at

Versal."
Page 18-On the States of the Church:
"During the period of the Rennissance,
the Popes, becoming pagan, like the
rest of the world, sacrificed everything